Volume LVII CHICAGO, JULY 5, 1906 Number 19

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Fight On!

Yes! you have wrought your utmost—
  Utmost of heart and brain—
Till the sinews of steel are snapping
  Under the awful strain,
To find the reward of labor
  Mere added labor and pain.

What shall you do? Cease rowing?
  Drift with the downward tide?
Join in the dreary chorus
  Of souls unsatisfied?
Rest in the dreamy eddy
  Where the baffled barks abide?

That were a craven's counsel,
  That were a coward's flight—
Where were the joy to venture
  Into a bloodless fight?
But for the Vales of Shadow
  What were the Peaks of Light?

Brooklyn, N. Y. —Ernest Neal Lyon.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII | THURSDAY, JULY 5, 1906 | NUMBER 19

The Guest

With books and beetles till the dawn is twilight
  From care he finds release;
And on his face there falls from heaven's wide skylight
  The raptured glow of peace.

I can but guess the mysteries he masters,
  Too deep for idle speech,
The wisdom of the daisies and the asters,
  The willow and the beech.

Sometimes I see him where the shadows lengthen
  Among the clustered trees,
And gaze upon the nests where young birds strengthen,
  Or watching flower-caught bees.

Sometimes the beauty of a blossom blowing
  I show him for his praise,
And to the warmth that in his cheek is growing
  Its cool soft leaves he lays.

"But still," he says, "the beauty of the lily
  Is not so fair and fine
As is the thought that works within it stilly,
  A birth of love divine."

And sometimes when a bird sings past, a-flashing
  Of red or brown or blue,
In sweeping curves that make it seem a-dashing
  Of grace within our view.

He says, all rapt: "That airy flight wide-winging
  Is not so strangely sweet
As is the subtle harmony of singing
  Wherever song may beat.

"In peopled lands and desert isles of ocean
  One law and purpose sway,
One bond for man and plant and circling motion
  Of planets on their way;

"The law of growth, of change, that seeks the newer
  And casts the old aside,
That leaves the true for hope and something truer,
  The dawn for noon's high tide."

And sometimes when the day is dying slowly
  The mellow voice of flute
From out his chamber breathes so soft and lowly
  That all my soul is mute.

And sometimes when a withered leaf before us
  Falls flutteringly down,
A sudden silence of dimmed eyes comes o'er us
  And hides the misty town.

"There is," he says, "but one thing finer, fairer,
  More beautiful than death;
The life that from it grows to being rarer,
  Informed with sweeter breath.

"For life that is and was but shapes the morrow;
  The birth of each new day
Is gladdened through its sadness by the sorrow
  Of old things passed away."

And sometimes when the wind is in the beeches,
  And clouds have crossed the sky,
He lifts his eyes beyond the spirit's reaches,
  As rooks go clamoring by;

And in the tender smile that chides my seeing,
  At last I surely know
That he has caught the inmost soul of being;
  He feels and loves it so.

—*Lewis Worthington Smith, in The Critic.*

"Poor Girls Who Marry Millions" is the title of a current magazine article. Put an exclamation point after the title and you reach its real significance. There are a few girls who marry out of poverty into riches, but we fear many more who marry out of riches into a poverty more deplorable.

Our readers will find on another page the first installment of biographical sketches of Mother Bickerdyke. UNITY rejoices in its good fortune in securing these papers and feels assured they will be greatly welcomed not only by Mother Bickerdyke's "Boys," but by the still larger number who have read of the heroism and devotion of this Grand Army nurse.

Botanically speaking the onion is said to be an asphodel, so it is fair to say that in classic estimation the onion was a plant of paradise, a celestial herb. In these vacation days many will be glad to know that this delightful though plebeian root was appreciated by at least one modern poet. Robert Louis Stevenson in his poem to a gardener says:

> "Let still the esculents above,
> Let first the onion flourish there,
> Rose among roots, the maiden—fair,
> Vine-scented and poetic soul
> Of the capacious salad bowl."

The *Cosmopolitan* in its series of "What Life Means to Me" is inducing some noble spirits to wear their hearts upon their sleeves for the benefit of the thoughtful. John Burroughs and Edwin Markham have already spoken and in the July number the ever young but venerable Julia Ward Howe reveals something of the forces that entered into the strangely beautiful combination of aggressiveness and gentleness that enabled her to so successfully take her place on the firing line of reform and in the reserve corps of culture.

The July number of the *Atlantic* will have peculiar interest to UNITY readers on account of at least three articles. Edmund Goss, who some quarter of a century ago introduced to the English reader Henrik Ibsen, gives a valuable estimate of the completed life. It is such an estimate as provokes a new reading of the bitter-sweet dramas written by the man who, as the critic says, "in the world of spiritual matters was a martyr." He "throve upon hardships." His genius was "sustained by doubt and despondency." Mr. Goss aptly shows how the Scandinavians profited by his direct attacks upon convention, while the Anglo-Saxon nations are impregnable to criticism except

under the disguise of gross national flattery, such as Mr. Rudyard Kipling practices, because in no other way can he secure any attention. Samuel M. Crothers has another of his inimitable essays on the apparently impossible subject "The Ignominy of Being Grown Up," in which there is a subtile vindication of the poet's gift of living in fairy land. And Madge Jenison has a most instructive description of a Hull House play. It tells of how her club of fourteen Jewish boys and girls conquered the "Merry Wives of Windsor," living thereby in near touch with Shakespeare's genius for a whole winter.

The Political Humiliation of Illinois

It would seem that Illinois has had its full quota of "scandal," "investigation," "exposure" and "reform." "Beef Trusts," "Railway Franchises," "Telephone and Electric Light" permits, etc., etc., have been discussed and the discussion challenged and counter challenged to weariness and still the uttermost humiliation, the source of much if not most of what is bad in all these agitations has not only gone largely unrebuked in the newspapers, but unnoticed and consequently unresented, by the people themselves.

We refer of course to the unspeakable tyranny of the partisan politics, the apparent surrender not only of the independent outside of party lines, but of the independent and honorable element inside of party lines. The acceptance of that amorphous something called a primary law by the dominant elements in both parties and the approval of the same by the Governor's signature "as the best that could be expected" from the disgraceful special session of the legislature held last spring was accepted apparently as a finality and things have been allowed to go their own gait ever since by all the decent elements.

First came the shameless prostitution of the supreme bench. A learned jurist whose decisions have made him fame, a student and man familiar with books who in previous years had received big partisan support, was laid aside by both parties without apology and a successor named without the advice of the bar, without reference to judicial prominence or high or long service on the lower bench by the machine of each party. The highest judicial honor and most sacred civic trust at the disposal of the state was offered by the "Bobbies" and "Billies" of the machines. Of course these candidates were selected for partisan reasons, the nominations being offered as rewards for nimble services rendered, or with a lively sense of favors to come. Fortunately the successful candidate happened to be a man who had proven himself to be a "useful citizen," with a "fair reputation as a lawyer," and a large if not a valuable experience, but the saddest part of the story is found in the fact that a listless public went to the polls and voted largely at the dictation of the aforementioned "Bobbies" and "Billies." This judicial election is being followed by the travail of nominating for the county officers and congressional positions to be voted next fall, which travail is now in process, but the public and the press alike seem to concede the courtesy to the political hucksters who are busy trading and planning and fitting in ways that are mysterious and beyond finding out, the public feeling that under existing legislation they have nothing to say in the matter. Even the independent republicans who so triumphed over the election of Governor Deneen "because it was the end of the Billy Lorimer *et al.* machine," are chagrined to find the situation still making strange bed fellows and it doth not yet appear how it will come out. One thing only is sure, that the elections next fall will but decide which of the two machines is dominant, for the people can do no more than ratify their machine manufactured ticket.

Following these humiliations at home comes a third humiliation of a batch of federal appointments at Washington where we are credibly informed that the president and the senate assume no responsibility other than to accept the slate made out for them by the politicians at Washington, of whom Billy Lorimer and Senator Hopkins were the dominant forces. Which is equivalent to saying that these offices of trust were filled for political purposes by politicians steeped in political intrigue and chicanery. Compared with the ethical degradation and spiritual torpidity involved in these "political humiliations" "Packingtown," though the worst said be true, is "Spotless town." The Augean stable still waits its Hercules in Illinois.

A Splendid Society for Young Men

A unique organization has recently been started for young men for the purpose of ennobling manhood, and sweetening the moral atmosphere. It started in Sandusky, Ohio, and is the outgrowth of two remarkable series of meetings held there in the interest of purity among men. It has had a salutary effect in the shops and offices where young men work, and its influence has spread to over forty states and Canada, and there are now over four hundred men banded together in the good cause. They are called Knights of the White Cross. Each member takes the following pledge:

By the help of God, I, ..., promise to take as the rule of my life the following principles, viz.:

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity equally binding upon men and women.
4. To abstain from reading trashy and impure literature and to destroy all indecent protographs or pictures in my possession and to use my influence against such evils.
5. To use every possible means to fulfil the command, "Keep thyself pure."

In addition I promise, in company with my fellow Knights, to do what I can to promulgate these principles among my daily companions and my younger brothers.

Some idea may be given of the meaning of the article on unchaste language by reading one of the slips that is being freely circulated among the members. It is a catchy and attractive little tract entitled "Young Man Keep Clean Inside." It is as follows:

Deliberately insult the man who starts to tell a filthy story in your presence by turning on your heel.

Such a corruptionist has no more right to steal your pure thoughts than to put his hand into your pocket and take your money.

These retailers of filth are whited sepulchers—clean on the outside but inwardly filled with dead men's bones. They are debauchers of clean minds, robbers of purity.

You should never permit yourself to listen to an improper

story, a story you would not care to repeat to your mother or your sister. The filthy suggestiveness will soak into your memory as spilled ink soaks into blotting paper.

Allow no man to drag your mind through a sewer. Do you know there is many a man who would sacrifice much today to be able to wipe from his memory some of the things he listened to when a boy.

The man who will deliberately repeat a risque story in the presence of a youth deserves no respect. He is an incarnate devil of meanness. He is daubing a coarse picture on clean walls. No gentleman will tell a story he could not tell in the presence of ladies.

Do you remember what General Grant said to the officer who began to tell a story, remarking, "There are no ladies present," whereupon the silent soldier quickly retorted, "There are gentlemen present."

Keep your minds unsullied. A foul suggestion may harden into a habit of thought that will lead you far astray. Keep clean inside.

It is more a matter of importance that you should keep the dirt off your soul than to keep it off your clothes.

The Knights who will, use a Guide Book written by the progenitor of the Order, and each member who secures this is expected to loan it to his young men friends. Literature like the slip referred to above is placed in correspondence, tacked up in railway stations, or put in any conspicuous place where men may see it. Appropriate literature is sent out by mail, and anything sane is done to promote the cause of clean morals among men. There is no complex organization and no one in connection with it draws a salary. It is a volunteer work throughout. Any man anywhere in the world may become a member without regard to sect or creed by signing the pledge and sending a copy of it to E. A. King, Sandusky, Ohio. By sending a two cent stamp an inquirer will receive an explanatory folder and other literature. Every earnest young man in the country ought to enlist.

The Boy of Fourteen on the Street

The discrepancy between the requirements of the "Child Labor Law" and those of the "Compulsory School Law," and the evils resulting therefrom, have been a frequent source of discussion on the part of social workers in Chicago, but its baneful effects on the youth of our city is not realized generally by the public at large. It forms a problem of considerable difficulty and causes school principals, truant and probation officers an endless amount of trouble. According to the provisions of the Compulsory School Law the child is required to attend school until the age of fourteen years. The parent is held responsible for the child's attendance and in case of violations of the law, the punishment is speedy and certain. When the child becomes guilty of truancy, he is amply provided for in the Parental school.

The difficulty begins when the boy of fourteen leaves school. According to the "Child Labor Law" he is not qualified to pursue any gainful occupation until he has secured his school certificate and had it exchanged for a work certificate, which entitles him to work under certain restrictions as to time. In such cases, where children under sixteen are employed, the employer must rigidly comply with the law or he will be prosecuted. In many cases the employers find it inconvenient to do this, and the result is that they refuse to employ anybody under sixteen years of age.

In the meantime the boy is permitted to grow up in idleness and seeks the society of evil companions, in many cases becoming a loafer and a criminal. The law does not compel him to attend school any longer and shiftless parents permit him to pursue his own course. Even if he could secure employment he has lost all ambition to make an honest living and tries to support himself by his wits. There is at present no law which can compel parents to secure employment for their children between the ages of fourteen and sixteen, without recourse to the adult delinquent laws. Local authorities are unanimous in the opinion that the criminal class in our city is being constantly reenforced by recruits from the ranks of boys between the ages of fourteen and sixteen years. In too many cases also are the morals of the school children contaminated by these young hoodlums. One way to remedy this difficulty would be to amend the Compulsory School Law, compelling children to attend school until the age of sixteen years unless they are regularly employed after fourteen years of age. If this were done the present force of truant officers would need to be largely increased and the coöperation of the public, in the way of reporting cases of truancy and serving as witnesses, would need to be active and sincere.—*From Coöperation.*

As corollary to this we should all of us be informed on this important subject and should be eager to further the introduction of industrial and technical education in our public high schools. While the high school course remains in great measure adapted solely to the boy or girl who is fitting for college, those who expect to go to work as soon as the law allows, will naturally be lothe to continue in study which they cannot see to be of any practical value to them. We quote from the recommendations in the report of the Massachusetts Commission on "Industrial v. Technical Education":

"That cities and towns so modify the work in the elementary schools as to include for boys and girls instruction and practice in the elements of productive industry, including agriculture and the mechanic and domestic arts, and that this instruction be of such a character as to secure from it the highest cultural as well as the highest industrial value; and that the work in the high schools be modified so that the instruction in mathematics, the sciences and drawing shall show the application and use of these subjects in industrial life, with especial reference to local industries, so that the students may see that these subjects are not designed primarily and solely for academic purposes, but that they may be utilized for the purposes of practical life. That is, algebra and geometry should be so taught in the public schools as to show their relations to construction; botany to horticulture and agriculture; chemistry to agriculture, manufactures and domestic sciences; and drawing to every form of industry.

"The commission would also recommend that all towns and cities provide by new elective industrial courses in high schools, instruction in the principles of agriculture and the domestic and mechanic arts; that in addition to day courses cities and towns provide evening courses for persons already employed in trades; and that provision be made for the instruction in part-time day classes of children between the ages of fourteen and eighteen years who may be employed during the remainder of the day, to the end that instruction in the principles and the practice of the arts may go on together."

Opinion

Listen! One day, in clearing out my room,
I found that "*things*" accumulate, themselves—
That objects which perchance might beautify
The space, and wake a dream unto my sight,
From close proximity were naught but "*trash,*"
And that they were inanimate dead things,
And soiled and marred each other. So I cleaned
The dead affections from without my heart—
. . . . . .
. . . . . .
They said I had no heart—I laughed at them!

—*Garda Dalliba.*

Mother Bickerdyke As I Knew Her

BY MRS. FLORENCE S. KELLOGG, OF FAY, KANSAS.

PART I.

THE FIRST CALL.

A year ago when the Senior Editor spent one never-to-be-forgotten day in our ranch home here on the "Sun-kissed prairies of Kansas," I promised to tell the readers of UNITY of Mother Bickerdyke as I knew her in the last ten years of her busy, care-filled life, during which she was the devoted home-maker for her bachelor son, Prof. J. R. Bickerdyke, who, in 1888, was elected county superintendent of public instruction of Russell County, and held that office through several terms. To his untiring efforts it is due that our schools are raised to a high level and set upon a solid basis of excellence and worth. Though his name was well known in the educational world, and he ranked as one of the best and most earnest educators of the state, he was her "baby"—her "Jimmy boy"—receiving in these years some measure of the care and petting he was obliged to forego when the call came to her and she went out to the large, wider service among the "boys in blue."

The mutual love and devotion between mother and son was very beautiful. As he said "The sympathy between us is so close and complete that if mother gets sick, I am sick too, and if I am sick it makes her so. Mother and I suffer or rejoice together always." He was such a man as the world most needs, one we could ill afford to spare, and yet it seemed only natural and most right and beautiful that in death they were not long divided. But three short years after her summons home—years in which he went bravely on with his work, but with ever a sense of loss and loneliness in his heart—but three such years and he, too, was called. Faith can picture the glad reunion and see them going on together there even as they did here, and all who love them must be glad for them now.

He was only a little boy when she began her work as an army nurse. I have heard him tell how his boy-heart used to ache as she kissed him "good bye," and he watched, through tear-blinded eyes, for the last wave of her hand as the train bore her away, and how desolate and alone he felt as he went back to the school where she had arranged for a home for him during her absence. The memory of that time with the pain he bore bravely, being a worthy son of a brave mother, and all the years of separation from her, added much to the joy he felt in having her with him in the later years and helped to make them "one and inseparable."

"Jimmy ought to get married," she told me, "I'm getting old and can't make his home what it ought to be; but," she added, and I can see yet the soft shining of her eyes, as she spoke, "he says 'there's no one like mother' for him, and he really doesn't seem to want any one else while he has me." So the quiet years passed and no one came to change the close relation of mother and son. He was indeed "faithful unto death," and, insofar as he might, he joined gladly in all her plans and work for the relief of the sick and poor that were always with her. His salary was always at her husband, but, so large and ample were her charities, so little able was she to say "No" to any one in need, that it, combined with the all too small and tardy pension finally granted her, was nearly all used for others while her own needs were set aside and so nearly forgotten by her that, but for friends who "looked out for her," she must sometimes have been in "sore straits," as she said, for her own apparel.

It is not of the son, but of the mother, I would tell you, yet the two lives were so interwoven, so lovingly united in all the years of my acquaintance with her, I can scarce separate them, or tell of the one without much mention of the other.

Though she was for such long years a public character, living before the scenes, known and loved of many, it was with her as with all true women, in the home that she was best known, best loved. Here it was that I found her, and here it is that I love best to think of her—a rare, strong woman, with her earthly pilgrimage nearly done, ripening for eternal life. Though I knew but the one son then, she told me of others, saying proudly, "I had four as noble sons and one as lovely daughter as were ever given a woman"—making no distinction between her own two sons and her stepchildren. Right here I want to speak of what I have somewhere read about her saying that she "really believed" her husband (who died two years before the war began) would have lived longer if he had not "worn himself out trying to boss her"—that "he wanted her to do everything his way" and the like. I cannot believe this. I have heard her speak of her husband many times, but never in any but terms of love and praise. She gave me always to understand that her married life was happy and satisfying. Had it been otherwise would she have felt such longing that her grave should be by the side of his? Would one of her last expressed wishes have been that this should be? No! no! it could not be true! Else had her voice never had such proud, tender tones when she said "my husband." Hers were not the memories of a wife who was "bossed," but instead those of one who knew the joys of a true marriage—a loving companionship one with the other. Of all the children but one son is still on earth—of him we shall hear more later.

I had known Mother Bickerdyke by report for many years, my first definite knowledge of her being gained from two sketches that told of her life and her work in the army, published in Arthur's Home Magazine, in 1879, I think it was. Being only a little girl away back among the hills of Chautauqua County, New York, during the war I had known nothing of her then. Later, after coming to Kansas to live, I had gazed with reverent admiration at her as she sat upon the platform among the "good and great"—with none better or greater than she was—at soldiers' reunions and at Decoration Day exercises. I had worshiped at her shrine from afar for years, but it was not until New Year's day 1891 that I met her face to face, and felt the clasp of her honest hand. She was living then with her son at Russell, our county seat. I had gone in from the ranch to spend a few days there with a friend. The two homes were near together and my friend was a close friend of Mother Bickerdyke's. It was a warm, beautiful morning and I, with a light shawl thrown over my head, was out in the yard enjoying the sunshine and the balmy air. My friend, coming to the door and seeing me there, called out, "Why don't you run over and say 'Happy New Year' to Mother Bickerdyke."

"Just as I am?" I asked, woman-like, thinking first of my unceremonious dress. "Oh, yes; she will like you better so than she would if you were more formal," was the reply, and a moment later I was knocking at the door at which no one ever knocked in vain. It was opened by the dear old mother herself, who, upon mention of my name, graciously told me she had often heard of me through our many mutual friends. With my hand still held in hers she drew me through the hall and into her plainly furnished but cosy and

home-like sitting room, and soon we were visiting as earnest women ever do visit one with the other. I noticed then, as at each subsequent meeting with her, how instantly I felt at ease in her presence; there was a certain graciousness and kindness of manner in all she said and did that forbade any embarrassing thought of difference in age, rank or condition. Though my heart and mind were full with the memory of all she was—of the work she had done and was still doing—and I felt a great reverence for her, she would not then or ever allow it to hinder the free interchange of thought and speech. It was the woman—the mother—who met me, not the noted public worker—and the woman within me responded easily, naturally, to her touch. The mention of my two noble brothers, who fell upon the battlefields of Virginia, was a farther "open sesame" to her heart, and when, at parting, she kissed me even as a mother might, I felt it was of them she thought—for them it was given, for her love for the soldier boys was almost greater than the love of a mother for her child. Always after, at meeting and at parting she kissed me. Whether she did this generally with others I do not know. I only know this tenderness never failed me, and the memory of it is a blessing to me now—a sacrament that helps to keep my "lips from speaking guile" and consecrates them to truth and purity.

It was a happy hour I spent with her then. Though many visits came afterwards none were ever quite like this. It was one of the "blessed first times," of which Holland used to tell us, never to be quite duplicated. What did we talk about? you ask. What did we not talk about! Of life and love, of home and war, of the work she had done—of which she spoke unreservedly when once the subject was introduced, but she did not introduce it, and spoke of it always as if any woman could have done the same if so minded, and under like circumstances. I had heard that she was writing her life-story and asked about it. "Bless you! no! I'm not writing it at all. There's been plenty written about me now. I have no time to write a book, and, if I had, I shouldn't do it. I've too good an opinion of human nature to believe folks want to waste time reading what I could write," and she laughed in that hearty way that brought always an answering laugh from the one hearing it. "What I have done," she continued, "I have done. It doesn't need to be written up. My boys (as she always called the soldiers) know what I have done, and that's enough."

But it is not "enough." All the world should know of her brave, untiring work, of her self sacrifice so complete as to be almost self-effacement; of the long, weary marches she followed, and how like a good angel she appeared in camp and hospital and upon the field of battle; an angel of mercy to the suffering, but an angel of accusation and of wrath to those who would in any way impose upon her charges or hinder her with too much official red tape. This red tape she cut with determined hand, and went resolutely on with her work of giving comfort to the sick and bringing order and thrift where before had been disorder and, as she styled it, "dilly-dallying" with which she had no patience. She was a law unto herself "with a commission from God," as she said with reverence. Though never lacking in womanly tenderness where tenderness would avail she had a resolution and a determination that would not brook defeat—to her there was no such word as fail—no looking weakly back when once she had set her hand to the plow and made up her mind a given thing should be done.

That the soldiers felt her tenderness is proved by the name—Mother—they gave her. Indeed she was Mother Bickerdyke to us all—to soldier and civilian, to men, women and children alike. She prized this dear name as she did no other. It was the brightest gem in her crown of womanhood.

With her at the time of my first call was an unfortunate feeble-minded little daughter of an old soldier who lived some twenty or more miles out in the country. There Mother Bickerdyke had found her and bringing her to her own home was busily at work with preparations to send her to a school for such as she was. She introduced the child to me as "Our Flora," telling me at the same time "She is a good little girl, and very fond of music. She has some strong points. I think, under the right conditions, she will grow to be a strong, good woman, and I am going to put her where she will have a chance." That was ever her way—to help each one to be placed "under right conditions" and "to have a chance." All she did was done in a spirit of good will and helpfulness. "I do not work for money," she told me. The thought that anything she did, any story told of her, should be coined into money was repulsive to her—this dear old mother who ever seemed

"Lifted by something over life
To power and service."

THE PULPIT

Ethics of Trade Unions

Address before the Congress of Religion at Union Park Congregational Church, June 5, 1906, by Mr. Luke Grant, Labor Editor, *Chicago Record-Herald.*

There is today a marked tendency to judge of labor unions by their worst instead of by their best. This is not true to the same extent of any other human institution. Mistakes and abuses which develop in the career of every human institution are often overlooked, or viewed in a charitable spirit because of the greater amount of good which these institutions accomplish.

In judging labor unions, however, we find that the fundamental principles upon which they are founded are frequently lost sight of and they are judged by acts which are only incidental to the successful carrying out of those fundamental principles.

It is not difficult to explain this so far as it applies to employers who come in direct contact with labor unions. The trade union movement is essentially a movement of the working classes. It is the crystallization of their aspirations for more of the good things of this life. In order to procure a larger share of that which they produce by their labor the workers must necessarily antagonize the employing class to a greater or less extent. Their interests are not the same.

There is a large middle class, however, neither employers nor laborers, in the sense those terms are generally understood. This class is usually referred to as the general public when we discuss industrial problems. In that class may be placed the audience here tonight, who are not interested in production and distribution except as consumers. By that I mean that they are not brought into actual contact with labor unions, as are manufacturers and those who perform manual labor.

Why this class should have a tendency to judge of labor unions by their worst acts instead of by their best is not so easily understood. I can explain it only on the ground of lack of information or misinformation concerning the real aims and aspirations of the workers and by superficial observation, which, as I

have already said, mistakes incidental questions for fundamental ones.

It is to endeavor to explain some of the fundamental questions that I am here tonight. It is unnecessary for me to go into detail on what labor unions have accomplished in a general way. How labor unions have reduced the hours of labor, thereby making the home of the laborer brighter and happier; how they have in great measure abolished the evils of the sweatshop; how they have compelled the enactment of legislation by our state governments regulating the employment of women and children; how they have persistently fought against the exploitation of children of tender years; how they have improved workshops and factories from a sanitary point of view, all these things are well known in a general way.

I do not claim that the labor unions have brought about all the reforms mentioned unaided. I am well aware of the noble and disinterested work that has been done by some other agencies. The evils of the sweatshop and of child labor have appealed to many who were not members of labor unions, but I do claim that the labor union has initiated more reform measures in the interests of the toilers and has done more to put such measures into effect than all other agencies combined.

The beneficent effects of a shorter workday need not be dwelt upon here. They must be apparent to all. Some of the opponents of the labor movement have contended that it is not well for the laborer to have too much leisure on his hands. They have been alarmed lest a reduction in the hours of labor might increase the patronage of the saloons. I will quote you what John Rae has said as a result of his observations in that direction. He says in speaking of the effects of the ten-hour law in England:

"The two first effects of the ten-hour act in this country were the multiplication of mechanics' institutes, night schools and popular lectures on the one hand and the multiplication of garden allotments on the other. Work people had neither time nor energy for such pursuits before; the only resource of the languid is the tavern. But with a longer evening at their disposal it became worth while to devise other ways of enjoying it and the favorite among the English factory hands seemed to be the mechanics' institute in the winter and the garden allotment in summer."

The same writer, speaking of the effects of the eight-hour law in Australia, says: "Altogether the more we examine the subject the more irresistible is the impression borne in from all sides that there is growing up in Australia, and very largely in consequence of the eight-hour day, a working class which for general morale, intelligence and industrial efficiency is probably already superior to that of any other branch of our Anglo-Saxon race, and for happiness, cheerfulness and all-around comfort of life has never had its equal in the world before. For all this advantage, moreover, nobody seems to be a shilling the worse."

I shall now endeavor to answer some of the criticisms aimed at labor unions today and explain how the laborer himself regards them. The points on which the unions are most frequently condemned may be enumerated as follows: For establishing and maintaining a minimum wage scale, which opponents of the movement assert takes the ambition out of the most efficient workman by placing him on a level with the inefficient; for maintaining, wherever possible, a union shop or closed shop, which critics say deprives the American workingman of a chance of earning a livelihood unless he joins the union; for limiting the number of apprentices to be employed in a trade, which employers say prevents the American boy from learning a trade and opens the door of the penitentiary to him, and for the restriction of output, the most heinous of all crimes in the eyes of the manufacturer.

There is another point on which labor unions are condemned which I have not mentioned in the foregoing enumeration. That is violence during strikes and assaults on non-union men. The reason I did not include that count in the general indictment is that I regard it as an incidental question and not a fundamental one, as are the others mentioned. The slugging of non-union men during a strike is an unlawful and unintelligent method of carrying out what may be a lawful and laudable purpose. I am not defending slugging, neither am I denying it in certain cases. I am simply asserting that it is not a fundamental question with labor unions, but one of the unfortunate abuses which grow up incidentally to the carrying out of any great work of reform.

Let us inquire into the fundamental questions which I have enumerated. Does the establishment of a minimum wage scale place the efficient workman on a level with the inefficient? I deny that it does, while on the other hand I assert that the establishment of a minimum wage scale is essential to the preservation of living wages and fair conditions to the workers.

There are few labor unions which set a uniform wage scale for their members. On street or steam railroads, where the work in itself is uniform, this may be done, but labor unions generally recognize the fact that all men are not equally endowed by nature. What may be comparatively an easy task for one man to perform may be a physical impossibility to another. The unions know this and they set a minimum scale, which should not be confounded in any way with a uniform scale.

In setting a minimum scale the unions assert that the least competent workman in the trade is entitled to at least a decent living wage. It is the primary object of the union to see that he gets it.

What happens the moment that a union establishes a minimum wage, below which no member may be permitted to work except under certain physical conditions? The employer at once makes that minimum the maximum which he will pay any workman in the trade. The union cannot make any protest. It does not want to protest, for its fundamental object is to protect the weak and less efficient. The strong can take care of themselves. I ask you in all candor if that is placing a premium on laziness?

What the trade union says in substance when it sets a minimum scale for its members is this: Any man working in this trade is entitled to a certain wage. We believe it is a fair wage for the least efficient. There is no limit set on what you may pay the most efficient. The more you pay him the better we like it, but this is the line of demarcation between fair living wages and starvation wages. You must not go below this line. Go as much over it as you choose.

When the employer makes that minimum the maximum which he will pay any workman in the trade, who takes the ambition out of the most efficient workman, the union or the employer?

Employers have sometimes argued that the unions should not admit to membership men who are not competent in their trade. Every union requires that a member shall possess certain qualifications, but they cannot afford to be too stringent in the examination of candidates. If a workman is refused admission to a union, the employers and the public howl that the union is a closed corporation. In other words, the unions are condemned for admitting men who are not

thoroughly competent and as often condemned if they refuse to admit them. But in the course of my experience I have noticed that in times of trouble the least efficient workman is readily grabbed up by the employer and is then considered a most excellent mechanic. The unions say to the employer, if a man is good enough for you to use to break a strike, he is good enough for us to take into our ranks and keep from breaking strikes. I think there is good logic in the argument.

What would be the result if the unions did not set a minimum wage scale? We will pay every man what we think he is worth, say the employers. But the unions and the employers are not agreed on the worth of a man. The union believes he is worth the minimum scale, the employer thinks differently. Would it bring about an ideal condition if the employer was left to be the sole judge of what a workman is worth when we consider it is to the interest of the employer to hire the man as cheap as possible? Would it not rather result in the demoralization of wages altogether and leave the workman without any protection? If a union cannot secure living wages for its members it has no excuse for existence. Unions are not organized to be mutual admiration societies. They have a duty to do in this world and that is to protect the weakest among them from the greed and rapacity of those who would destroy them.

I hope I have succeeded in showing that if the adoption of a minimum wage scale is responsible for placing all workmen in a given trade on a level, it is the employer who does the leveling. The union tries to level up, the employer to level down.

Employers sometimes say that there should be a graded scale of wages in each trade. In some branches of work this plan has been found to work satisfactorily, but in most skilled trades it is utterly impracticable and for that reason the unions do not adopt it. Were two scales of wages established in the carpenter trade, or the bricklayer trade, all the men would be first-class workmen in seasons of activity and second or third grade men in dull periods. The struggle to obtain employment is often too fierce for this plan to be feasible or practicable.

In coming to the second point, the union shop or the closed shop, you are probably all familiar with the arguments used against it. The sacred right of the American workman to earn a living, irrespective of whether he joins a labor union or not, must not be interfered with. On the face of it that sounds eminently fair, and I am not going to dispute that it is fair. But I shall endeavor to explain how the union man looks at the question. There are many ways in which the American citizen is not a free agent where the rights of others are concerned. State laws and city ordinances frequently prevent a man from doing as he pleases with his property if there is a possibility of his doing something with it that might injure others. The theory of government is to conserve the rights of the greatest number. The theory of the labor union is the same.

In speaking at a public meeting recently in Cleveland, Warren S. Stone, grand chief of the Brotherhood of Locomotive Engineers, said in substance that the closed shop was un-American and would never be tolerated by any of the railroad brotherhoods. He said: "If the unions can say that a man must join a certain organization before he will be permitted to work, it is only a short step to telling a man he must belong to a certain church."

This statement was applauded by employers and by the public, and Mr. Stone was hailed as a wise and conservative leader. His utterance was widely quoted in the organs of the employers' associations throughout the country. The question is, would Mr. Stone have made that statement had he been a bricklayer or a structural ironworker instead of a locomotive engineer? I do not think that he would, and I shall explain why. It is quite unnecessary for the locomotive engineer, or indeed any member of the railroad brotherhoods, insisting on a closed shop. It could in no way affect their wages and working conditions, which I have already pointed out are the fundamental questions with labor unions. If one-half of the locomotive engineers on a railroad are members of the brotherhood they are in a position to set the wages and make the working conditions. Once a scale of wages is established, the question is settled. There is no cutting of wages. Non-members are paid the same rate of wages as members, and competition is thereby eliminated. Therefore the union engineer is not afraid that the non-union man will supplant him by working for less wages, and he can afford to look upon the closed shop as an un-American institution.

The structural ironworker or the bricklayer is in a different position. A considerate government protects the steel manufacturer to the extent of about $10 a ton by means of a protective tariff, but it offers no such protection to the ironworker. The closed shop is his protective tariff. There is a vast difference between the railroad corporation and the individual contractor. If the latter was allowed by the unions to hire non-union men at will, what would become of the established minimum scale of wages? Not bound by any union rules the non-union man would be apt to be, and it is a fact that he invariably is, willing to work for a lower scale of wages. That is the real secret why the union men object to work with him. They do not look upon the question as being one of patriotism, Americanism, individual liberty, or anything else. They look upon it simply as a measure of self-protection, which is the first law.

I do not believe that one employer in a hundred who advocates the open shop is honest in the reasons he gives for seeking to establish it. I do not believe that one in a hundred cares anything about the American workman except from the standpoint of dividends. Indeed, I have often noticed that with many such employers the American worker is rather at a discount and the foreign-born workman, who is satisfied with a lower standard of living, is given the preference. If employers who advocate the open shop with such a show of patriotism would come out before the public and honestly tell the truth, that they want the open shop because it would rid them of all restrictions of unions and allow them to operate their factories as they pleased, I would have much more respect for them than I really have. It is entirely a question of expediency with the unions. One union will insist on having a closed or union shop, while another will not.

Some of the best conducted unions in the country, like the cigarmakers and the boot and shoe workers, do not insist on the closed shop without giving the employer something in return. With the members of both the unions I have mentioned their union label and union stamp makes the shop a closed one or an open one, as the case may be. The employer is allowed to run an open shop, but if he does he is not entitled to place the union label or stamp upon the product of his factory. This union label which is the property of the union, protected by law, is sometimes a valuable asset to the employer. It helps the sale of his product. In such cases he is given an equivalent by the union for the concession of the closed shop.

In the trades I have mentioned, which regulate the question of the closed or open shop by their label, however, the workers because of the nature of their employment are paid by the piecework plan. The cigarmaker is paid a certain rate for making 1,000 cigars and the boot and shoe worker is paid a certain price per pair of shoes. In such shops where union and non-union men work side by side, however, there is an established scale of prices. The men and women in such factories are closely associated because of the nature of their employment, and union and non-union alike will insist on maintaining the established scale. Where a dispute arises in such factories, it is not unusual for the non-union men to go on strike with their union associates.

But a building trade is entirely different from the boot and shoe trade. The work is not specialized in the same degree. The workmen are segregated to a much greater extent. The wages are by the hour. The non-union workman cannot be trusted to maintain the standard scale and therefore the union takes the only stand which it believes will meet the circumstances, and that is to refuse to work with the non-member altogether. So you will find it all along the line. The real question at the bottom of the whole open shop controversy is one of wages.

We come now to the third point on which labor unions are severely criticised, the limitation of apprentices. A few of the bitter opponents of labor unions use the argument that the unions prevent the American boy from learning a trade. It is only fair to state, however, that a vast majority of the employers are agreed that certain limitations as to the ratio of apprentices to journeymen to be employed are necessary. The dispute in such cases is over the ratio and not the limitation.

A thorough investigation of the subject will disclose the fact that much of the criticism leveled at the unions in this direction has little foundation. It is quite true that most of the unions of skilled mechanics have strict regulations regarding the number of apprentices to be employed, but it does not necessarily follow that the limitations are working any particular hardship on the American youth. On the other hand, it can be shown that the American youth is materially benefited by the limitation.

I think you will all understand readily that it would not be to the best interest of the apprentice or the journeymen if there were no limitations. If the apprentice is to be properly instructed in his trade, as the unions contemplate that he shall be, it is necessary that there should not be too many of them employed in one shop. Three apprentices to one journeyman in a shop might be able to turn out a marketable product in certain lines of employment, but such an arrangement would not be to the advantage of the apprentice or to the advantage of the consumer.

In the general outcry for cheap production there is a tendency to fill the factory with women and children while the father of the family may have to walk the streets in idleness. That might give us cheap production if that is to be the sole consideration, but I for one believe that cheap production purchased at that cost is too expensive for this or any future civilization.

To come down to actual facts, however, which are more important than theories, I will endeavor to show you that the apprentice limitation so much complained of is in many cases really no limitation at all.

In the city of Chicago there are approximately 1,000 legitimate contractors in the carpenter trade. The Carpenters' Union has a clause in its agreement with the contractors which stipulates that "No contractor shall have more than two apprentices at one time." Another clause provides that contractors employing four journeymen on an average may have one apprentice, and those employing a yearly average of ten journeymen may have two. The limit of two is set, however, for all contractors.

Now, to most of you that may appear a rather strict limitation. But what are the actual facts? As I said there are 1,000 contractors in the city and there are but 342 indentured apprentices, or about one apprentice to every three contractors. Does the Carpenters' Union deprive the American youth of an opportunity to learn the trade?

There are approximately 800 bricklayer contractors in the city of Chicago. Under the union rules each contractor is allowed to employ one apprentice each year of the four-year term of apprenticeship. That would allow of each contractor having four apprentices, or about 3,200 in all. There are only about 3,500 journeymen bricklayers in the city. Although this limitation of one apprentice to one contractor each year appears arbitrary on the face of it, the facts are that there are only about 400 apprentices in the bricklaying trade in Chicago, or one-eighth part of the number allowed under the union rules. Does the Bricklayers' Union prevent the American boy from learning a trade or does the employer, assuming that any boy has been refused a chance of learning the trade in this city?

Under such circumstances you might ask me why does the union place a limitation at all. I will try to explain that. There are some contractors if given their own free will would employ a great many apprentices to the detriment of the boys themselves and of the journeymen. At a certain stage of their apprenticeship the boys become almost as proficient as journeymen, thanks to the union, which sees that they get proper instruction. The unscrupulous contractor who underbids his competitor would endeavor to make up with cheap labor. He would not hire more journymen than was absolutely necessary while he would have a large number of boys working for whatever wages he was pleased to give them.

There is another reason, perhaps, why more boys are not employed in the two trades I have mentioned. I am not assuming that any boy has been denied a chance to learn either of the trades, because I do not think that such has been the case. The other reason is that the union imposes certain conditions that the unscrupulous contractor does not like. In the agreement between the union carpenters and their employers in this city there is a clause which reads: "A contractor taking an apprentice shall engage to keep him at work in his trade for nine consecutive months in each year and see that during the three remaining months the apprentice attends school during January, February and March, and a certificate of attendance from the principal of the school attended will be accepted by the joint arbitration board as a compliance with this requirement before he is allowed to work during the coming year."

Another clause provides that the contractor shall pay the boy the minimum wage provided for while he is attending school. That may sound like a drastic restriction, but can anyone say that it is to the disadvantage of the boy? Does it not rather furnish proof that the union mentioned not only wants to see the apprentices properly instructed in their trade, but that they shall be educated so that they can spell the word "carpenter" by the time they become one. I believe

that such restrictions and limitations are decidedly in the interest of the American youth.

I do not say that all labor unions have as fair apprentice rules as the two I have mentioned. In some of the trades, limitations may be more strict and severe, but I believe that a proper investigation of the subject will show that much of the talk about preventing the American boy from learning a trade is without much foundation in fact. There is one thing that may be taken for granted, and that is that wherever there are strict limitations imposed by labor unions there is some good and sufficient cause for it and that at the bottom of the whole subject is the maintenance of fair wages and working conditions for the men in the particular trade.

We now come to the last point on which I said labor unions are criticised and condemned—the restriction of output. Most labor union officials if questioned on this point will dismiss it with the broad statement that there is no restriction practiced by unions. It is quite true that few labor unions openly agree upon any restriction of output, but it is equally true that the members of a union acting collectively, frequently arrive at an "understanding" about the amount of work they will perform in a given time.

The chief cause for the restriction of output may be laid to the "rusher" or "pacemaker," and the very general tendency of employers to regard the "rusher" as the average workman.

The introduction of labor-saving machinery and the modern methods of production have made a wide gap between the employer and the employee. The feeling of mutual interests which existed in the old days of hand manufacture has disappeared. The head of one of the great corporations today rarely sees the inside of his factory. The running of the establishment must be entrusted to subordinates. The head of the corporation as a rule expects dividends and does not inquire how they are brought to him. If the dividends are not produced there will be a change of superintendents and foremen. Superintendents and foremen understanding this full well are apt to introduce methods that make some restriction of output possible, I had almost said necessary. As the head of the corporation is interested in dividends, the superintendent is, of course, interested solely in cheap production. The unions, however, are less interested in production than they are in distribution. They have been often told when thrown out of work through a shutdown of an establishment that it was due to over-production. So they take a different view of the subject from the employer and they think that perhaps after all production is of less importance than manhood. Visit a modern factory and count the gray-haired men you will find employed in it. You will find that the task will not be a difficult one. At the age that the professional man is at his best, the man in the modern machine shop is worn out, or at least he has reached that stage where he cannot find employment at his trade.

I will give you an illustration of the restriction of output, showing that the claims made by employers are sometimes only half true. In a certain shop where the workmen were paid by the piece there was an understanding among them that no one should earn more than $2.65 a day. They had learned by experience that if they earned much over that sum there would be a readjustment of prices. There were a few men in the shop who would not take the hints of their fellows and worked at top speed. They earned a good deal more than the average. The foreman used them as pacemakers and there followed a readjustment of prices. The men formed a union and compelled the pacemakers to join. Then they agreed that no one should earn more than $3 a day. The average of the shop at once began to be about $2.98 a day and the employer complained loudly that the union was restricting the output. The statement was only half true. The union had increased the output, although at the same time restricting it, and the superintendent was to blame in the first place for using the fastest workmen in the establishment to set the pace. In most instances where the restriction of output is practiced on a large scale it is a reaction from the pacemaker and from the desire of the employer to use that pacemaker to urge the workmen on to greater exertion. Were the employer to set the scale of prices according to the output of the average man and not cut prices as soon as an extra competent workman made above a certain sum, there would be much less complaint on the question of restriction. I have never known a case, and many have come under my own observation, where if the average earnings of the men were about $3 a day and a few workmen were able to earn $5, that there was not a cut in prices. The head of the corporation may himself know nothing about it, as I have said, but his superintendent knows it. That being a fact which I think few employers can truthfully dispute, is it any wonder that the workmen sometimes arrive at an understanding among themselves that they will not tolerate the rusher among them?

Sometimes, perhaps, we may have a civilization that will place man before the almighty dollar, but we haven't got it now.

In closing this argument I wish to say that I do not think the church has fulfilled its mission in the premises. There has been much comment of recent years that workingmen are drifting away from the church. I do not think that the separation can be called drifting. Rather I believe the cause of labor has gone forward, while the church has stood still and failed to keep up with the procession. If workingmen prefer attending meetings of their unions to going to church on Sundays, it is because they can find in association with their fellows that sympathy with their aims and aspirations which the church has failed to give them. The church has taught the doctrine of humility and the turning of the other cheek, but that is not the law of the universe. Herbert Spencer said:

"Everywhere aggression begets resistance and counter aggression and in our present transitional state, semi-militant and semi-industrial, trespasses have to be kept in check by the fear of retaliatory trespasses."

The aggression of capital has to be met with the counter aggression of organized labor, and if the aggression is sometimes carried to a point where it becomes an abuse, it is usually a reaction from the abuse practiced by the other side.

The church has the opportunity to do much in this great industrial struggle for economic justice. We need an educated public opinion. In a strike like that in which the printers are now engaged for a reduction in the hours of labor, which surely has an ethical side to it, why does the Church remain silent? It is ready to criticise and condemn unjustifiable strikes that carry in their wake violence and bloodshed. To that the unions do not object. Labor unions do not seek an "immunity" bath or ask for that maudlin sentimentality which would have them appear right in everything they do. They understand that unintelligence sometimes marks their actions. But they do ask to be investigated before being condemned in wholesale, and the Church could do much to correct many of the wrong impressions that exist today.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

Impressions of the Wednesday Afternoon Session of the Congress

Here is a paradox which calls for comment to begin with. The Congress of Religion, which it might appear would be compelled to go outside the field of theology to find its basis of fellowship, and its greatest common denominator, had its most crowded session on the hottest afternoon the summer has thus far offered, and this was the session given up to the consideration of straight theology. At the close of the first address the conference adjourned from Haskell Hall at the University, because it was already congested beyond its capacity, and resumed in the chapel of Cobb Hall, which was at once filled to nearly its limit.

Dr. Carl Patton, pastor of the Congregational Church at Ann Arbor, Mich., read the first paper on "The New Theism." It was both lucid and cogent, a closely-knit argument, philosophical in form but vital in its implications at every step. It assumed the "immanence of God" as the fundamental note in the new theism, and then proceeded to unfold the meaning of immanence and to relate it to personality. The speaker stated the well known fact that the modern emphasis on immanence has resulted for many in the surrender of the personality of God. The fact of his being everwhere has been felt to be incompatible with his being anywhere. Dr. Patton claimed that immanence was the only fact which could accord with personality, for personality is that power in us which unifies and coördinates the world which we have experienced and made our own world. We are everywhere in the world and at no point outside the world which we have made our own. Our personalities enlarge as our worlds enlarge. So that an infinite person would be the power and life which could unify and coördinate the whole world. God is the person in whose consciousness all things exist and to whom nothing is "outside."

Dr. Foster, speaking on practically the same topic, "The Modern Conception of God," approached it through a comparative reference to the modern conception of the world and the modern conception of man. The modern conception of the world is the Copernican conception, and the modern conception of man is the Darwinian conception. In each we find the fundamental idea to be that of growth, of "becoming." Dr. Foster raised the question whether we could have before the mind the picture of an unfinished world and of unfinished man, each in process of realization, and at the same time have the conception of a finished God. He set the Oriental view, with its static world and man and God, over against the dynamic counterparts of the Western and modern races. He declared man's progress to be constantly the progress toward a "flying goal"—and the question was whether a "static Absolute" comported with a dynamic world, and a ceaselessly growing and moving human life. The one great *a priori* ground for a God who is already, for practical purposes, a complete God, is the insistent religious demand of the heart for One in whom to rest. This demand Prof. Foster declared had great weight and must be given its proper value in forming a conception of God, and he believed that the conception which would finally be accepted would satisfy alike the religious hunger of the heart and the intellectual demand for a conception which accorded with the modern idea of the world and the modern idea of man.

Prof. Gerald B. Smith spoke on the critical point in theology today. He scored the pseudo-scientific method in theology which takes the conclusions of modern biological science, to which men have come through toil and struggle, and jauntily uses them for the defense of the same old traditions. This, Prof. Smith exclaimed, is to bring theology into contempt. Science investigates and explains facts. And a theology, to be scientific, must investigate and interpret the facts which arise within its domain, and not use scientific formulas and results for the maintenance of traditions which can no longer be maintained by authority. Prof. Smith said further that a fact is something which has significance and value to us, and that religious facts are the ideals, the hopes, the convictions which influence us. These things are facts which require explication and interpreting. And it is the mission of theology to illumine and set forth these facts of the religious life. To do this is to use the scientific method legitimately and courageously, and the present crisis in theology is the crisis arising from the need of abandoning authority support and a pseudo-scientific support for reliance on a frankly scientific spirit and method, dealing with real facts, the facts of experience, the ideals and hopes and convictions of the spirit.

The discussion was continued by Rev. B. F. Aldrich, of Aurora, who laid stress upon the reality and practical value which had been disclosed in the papers and upon the need of a theology which should cover the whole of human experience and all of man's world. At the close of the afternoon one might pertinently have quoted Sojourner's Truth's remark to Frederic Douglass—"Frederic, God is not dead." Nor is there dead an interest in a thought of God which shall be real and adequate and alive.

Chicago. F. E. DEWHURST.

THE STUDY TABLE

*The Recovery and Restatement of the Gospel

This book suggests a well known monument in Bavaria, which consists of a magnificent stairway and porch,—and nothing more. Dr. Osborn gives a very thorough, perhaps too thorough, description of the modern spirit and methods of investigation, of the obscuration of the Gospel from the second century on, and of the partial character of the recovery achieved by the Lutheran Reformation; but when he comes to the application of the new method and the recovery of the original gospel of Jesus, he halts at the threshold.

A single paragraph will illustrate the point.

"It is not necessary," he says, "in this place to enter into a critical estimate of the four gospel narratives. It is assumed that the first three give a true impression of Jesus, together with a trustworthy account of what he did and taught. It is also taken for granted that the fourth gospel, even though it may color the thought of Jesus by the reflection of the author, is still true to the spirit and substance of the Master's teaching. These assumptions, to say the least, are not in contradiction to the most assured conclusion of the critical investigation of the subject."

Possibly these assumptions cannot be said to be "in contradiction to the most assured conclusions," though

*"The Recovery and Restatement of the Gospel," by Lorain D. Osborne, Ph. D. The University of Chicago Press, 1903.

some might question that statement; but they certainly do involve the reply to the very questions at issue.

Where in the world can a critical estimate of the four gospel narratives be more necessary than in an attempt at the recovery and restatement of the gospel?

As might be expected, we find practically all the now disputed points decided in advance, and in favor of the old preconceived notions, in somewhat vague form. Various old theories of the atonement are rejected, but the fact of the atonement, in some sense which implies the manifestation of the justice of God, is asserted. The Nicene theology is rejected, but Jesus is declared to be not only the Perfect Man, but also "uniquely related to God," a relationship which "certainly involves an identity with God that is *sui generis.*"

These doctrines may be true or false, but to set them forth as assured results, on the basis of an uncritical use of the gospel narratives, shows that the author has not really entered into the heart of the problem which he has set before himself.

T. D. Bacon.

Flint, Michigan.

*The Work of Preaching

As Professor of Homiletics and Sociology at Auburn Seminary, Dr. Hoyt has abundant opportunity to possess himself of the materials for such a book as this. And he has done his task well. The book is well written and full of up-to-date illustrations and suggestions for the young preacher. Its outlines of study are carefully and wisely arranged.

W. M. Backus.

**For the Soul of Rafael

The infinite variety of the ministries of love has perhaps never been more strangely suggested than in this graphic romance. There is a deep subtlety in the weaving of a plot in which Spanish blood and Mexican rough nature are woven together in incidents of travel, society, trade, sanguinary battle, and love and death, to illustrate a theme like this.

The key to the story is named in the title. A beautiful, talented and singularly pious girl, who has been trained a religious devotee of the Catholic church, is giving over to the task of saving the soul of a merry, rollicking, sensuous, wealthy, young Spaniard. To accomplish this end an arrangement is made for her to marry him. She is the sacrificial offering. "Oh! my own soul," she says, in a confidential talk, "it is the soul of Rafael I am set to guard. Only Mother Mary knows what my own may become."

The book is in McClurg's latest and best style of printing and binding. The illustrations are photographic tints of rare beauty by Harold A. Taylor, and the art decorations by Ralph Fletcher Seymour, are splendid examples of what may be done in the decoration of book margins and title pages.

W. M. Backus

The Burrows Bros., of Cleveland, have sent me the second volume of Avery's "History of the United States and Its People." I have been comparing this work with that done by Chancellor and Hewes; and in many ways it is superior. However, I am quite willing to have both of these magnificent productions side by side on my table. Mr. Avery's literary style is the better of the two, and his pages are absolutely alive with illustrations. I think that if I wished to place American history before my family in such a way as to make it a masterful study for the young, and a delight for the old, I should select this work of Mr. Avery's. The literary execution is fully matched by the elegance of the work done by the publishers. The Burrows Bros. as artists are unsurpassed by any other firm in the United States. I shall continually look with anticipating pleasure for the successive volumes of this grand enterprise. Mr. Avery seems to have got marvelously into key with the people, giving us a large amount of material omitted by other historians, but dropping out a lot of discussion and gossip which others have admitted. In other words, he has the knack of writing thoroughly but popularly.

From the Macmillans I have the ninth volume of "The Cambridge Modern History." It is the Napoleon volume. It concerns that period in history which faced the world about, not only to new methods in political affairs but to new methods in education; and to the popular in the place of the aristocratic everywhere. We cannot study Napoleon wisely without looking upon him as a triphammer, which, in the hand of God, broke in pieces old traditions and crumbled tyrannies. He was the culmination of antecedent autocracy, but he was at the same time the precursor of popular government. But for him the United States would today probably be only a string of states along the Atlantic. Never before did one man, by his individual will, control the destinies of three continents, and because of him no individual will hereafter so master the world. Yet, living at the same time, there was one man who matched him, and by his superb statesmanshup (which is nothing less than faith in God and humanity) created where Napoleon destroyed—I mean Thomas Jefferson. I do not know any volume that anywhere compares with this superb history in giving us a compact and philosophic view of the Napoleonic era. Every volume of this Cambridge Modern History has so far proved to be invaluable to the scholar and highly interesting to every lover of good literature, as well as history.

Have you read "My Little Boy," by Carl Ewald; published by Charles Scribner's Sons, New York? If you have not you should get it at once, for it happens to be one of the invaluables. He writes about his own boy during the first few years of his life. It is a book full of simple common sense. It has a radical way of getting at things, simply because people have got through with answering all questions out of catechisms. Were children ever really satisfied with such answers as they got? This boy wants to know if his father keeps all the Ten Commandments. Then he collects himself, shakes his head a little, and says, with great tears in his eyes, "Father, I don't believe that I can do all those things that the Ten Commandments say," "and I draw him to me, and we cry together because life is so difficult." However, the author does not find it at all easy to settle matters even on a radical basis. He turns the boy over to school life with a conviction that he has "brought him to the institution for maiming human beings—has brought him to the place where wings are clipped" so "that all pupils shall fly respectably with the flock." Yet he sends him; as I would not.

E. P. Powell.

We always may be what we might have been.—*A. A. Proctor.*

"The Work of Preaching—A Book for the Class-room and Study." By Arthur S. Hoyt, D. D. The Macmillan Company. New York.

"For the Soul of Rafael." A Romance of Old California. By Marah Ellis Ryan. A. C. McClurg & Co., Chicago. $1.50.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Affairs in Russia.

Signs are not lacking of a coming storm in Russia with which the Czar is powerless to cope, and out of which a great transformation of the Russian government seems sure to come. During the week one of the regiments of the Czar's body guard declared its sympathy with the radical program of the Parliament and hence its disloyalty to the Emperor. Nicholas summoned the Preobrajensky regiment before the Imperial Palace at Peterhof and closed a sarcastic address with the assertion that he would never again wear the uniform of the regiment, and then ordered the name of the first battalion stricken from the roll of the imperial guards. This spread of the mutinous spirit in the army has created new alarm and reactionaries are demanding that all disaffection be crushed out with a stern hand. Apparently the Czar halts between two opinions. Shall he dismiss the present ministry and yield to the demands of the Douma, or shall he prorogue the Parliament and unchain the dogs of war? Either alternative is fraught with serious danger, and if Nicholas is not strong enough to choose he seems likely to drift on the rocks and win catastrophe by inaction. Certainly the clouds hang heavy over St. Petersburg.

The Massacre of the Jews.

President Roosevelt has signed the joint resolution of Congress expressing the horror of the people of the United States over the massacre of Jews in Russia and voicing sympathy with those bereaved. The resolution will be published officially as an act of Congress. It seems to be the opinion of the State Department and all others in authority that a foreign nation cannot do more than this under present conditions, but meanwhile the work of the revolutionists goes on. The severity of the restrictive measures increases and many innocent Jews are being crushed beneath the warring elements.

Commencement at Yale.

The force of pregnant political problems was plainly felt at Yale. The name of Senator Depew was dropped from the roll of the Yale Corporation, and that of Secretary Taft substituted. In presenting several degrees bestowed upon captains of industry President Hadley was careful to declare that no taint had been found on the recipients. The degree of Master of Arts was conferred on Charles S. Mellen, president of the New York, New Haven & Hartford Railroad Company, as well as on Victor H. Metcalf, Secretary of Commerce and Labor, and other leaders in the commercial world. It is to be hoped that President Hadley was right and there is one railroad president not guilty of the prevailing graft.

Achievements of Congress.

The first session of the Fifty-ninth Congress came to an end during the week, leaving a record for important legislation that has never been equaled in our national history, at least in the time of peace and along lines of normal activities. The Senate neglected to ratify the treaty with San Domingo and Congress failed to abolish or even lower the iniquitous Philippine tariff and dodged the immigration problem. Other important duties were ignored and there is abundant room for criticism of some bills that were passed, but the fact remains that the Congress has responded to the popular will as led by a "strenuous" President. The railroad rate law, the meat inspection law and the pure food law are each of them greater achievements than most Congresses have accomplished in a whole session, and they will go far toward curbing the greed of "soulless" corporations. Americans have new reasons for faith in the future of this nation.

Paternalism in Government.

Not the least significant fact in regard to the recent legislation of Congress is that it partakes of the character of "paternalism," for advocating which the Socialist has been so universally and persistently condemned. We need no prophet to tell us that laws recently written on the statute book of the nation are exactly in line with socialistic demands and, in so far, point toward governmental ownership and control of industries, such as was ridiculed in the early days of "Looking Backward." The man on the Watch Tower this week cannot see any signs to herald the dawn of socialism, as that word is most commonly understood, in America, but there does appear more than an indication of a growing national conviction that the government is as much called to the preservation of industrial peace, the prevention of commercial devastation (such as the trusts are spreading), as it is to the enforcement of the civil order. The thoughtful observer cannot escape the truth that a new day has dawned in American civilization.

Death of Professor Stevens.

Yale University and the religious world at large has suffered a serious loss in the sudden death of George B. Stevens, professor of systematic theology in Yale Divinity school. Professor Stevens was well known to many of the readers of this paper. He was a voluminous writer, the author of several important works in New Testament theology, such as "The Johanneau Problem," "Pauline Theology," etc. He had been in good health and his death came as a great shock to his many friends.

Chicago Politics Again.

An interesting confirmation of the recent suggestion of the Watch Tower that Chicago's Mayor was the sole hope of the people in relation to the electric lighting ordinance, is found in the fact that the Edison Company has just reduced its charges to the rates which were provided in the ordinance which Mayor Dunne vetoed a week ago. Plainly the Edison Company would have been glad to receive valuable privileges in return for a reduction in prices which it intended to make in any event. The record of the council in this regard is not glorious.

To Prosecute Standard Oil.

That the administration will not hesitate to do all in its power in the effort to limit the rapacity of the oil trust is shown by the recent action of Attorney General Moody in appointing Frank B. Kellogg, of St. Paul, for several years one of the leading corporation lawyers of the Northwest, to take charge of the prosecution of the Standard Oil magnates. How much he will be able to do is still a question, but assuredly the Department of Justice believes that it has a case and that something can be done.

Fatalities with Automobiles.

Several accidents have occurred during the week to emphasize the danger of riding at great speed in automobiles. Last Friday Mrs. James Tanner, wife of Corporal Tanner, commander-in-chief of the Grand Army, was killed in Helena, Mont., by the overturning of an automobile. Many other people were injured and some lives lost by the same method during the past week. It is a dangerous power to put into the hands of many drivers which permits them to go from 30 to 50 miles an hour. Evidently speed limits are needed for the safety of the autoist as well as for the protection of other people.

School of Socialism.

In a Chicago paper this week the veteran journalist, William E. Curtis, writes at some length of the School of Socialism that has been established in New York by the will of Mrs. Elizabeth Rand, whose estate was given in trust to her daughter, the wife of Professor George D. Herron, formerly of Iowa. It is expected that an income of seven to ten thousand dollars will be expended annually for lectures and local expenses. A socialism of the "Karl Marx" variety will be inculcated. It is to be hoped that the hard earned money of the Wisconsin lumberman will be expended so as to do as little harm as possible.

Our Next President.

The travels of Congressman Longworth and wife, the daughter of President Roosevelt, have given the leaders of more than one European government opportunities to speak in glowing terms of the President of this nation. There seems some justice in the title conferred at a London gathering of "The greatest living statesman." Certainly Roosevelt is the most potent and popular personality in America today. It is not surprising that many admirers continue to prophesy that Roosevelt will have to run again, but they forget that he is so popular because people believe he is honest and sincere. He will do exactly as he has said and "under no circumstances be a candidate for reëlection." If he lives Mr. Bryan will almost certainly be the next President of the United States—and there will still be no escape for the trusts and the grafters.

King Haakon of Norway.

For the first time in nearly 600 years Norway has an independent king. The ancient ceremony has just been performed by which King Haakon VII and Queen Maud are established on this historic throne.

C. A. O.

THE HOME

Helps to High Living

SUN.—On the walls of an old temple was found this picture: a king forging from his crown a chain, and near by a slave making of his chain a crown. And underneath was written: "Life is what man makes of it, no matter of what it is made."

MON.—At first he cursed the world that for his heart's true gold it paid him in worthless coin; but later said: "It gave me its best, and was not to blame that I bestowed not my wealth on something worth more."

TUES.—Her way in life led through a garden where flowers bloomed, but not for her. "Bravely could I pass them by," she said, "did they who pluck them do so lovingly."

WED.—A laborer among the gardens of the soul found that the strength to uproot weeds was less rare than the power to distinguish them from flowers.

THURS.—"As I passed through life," said a pilgrim near his journey's end, "I saw grief blight many hearts; but I also saw the Angel of Pity weep more over those whom it could not touch."

FRI.—In the light flashed from the scythe of Death a miser turned from the gold he had worshiped all his life. "I see now," he said, "that wealth is a curse to him who considers it the greatest of blessings."

SAT.—In the hand of his statue of Charity an artist placed a mask. "I wish to show," he said, "that often, to sustain her true character, she must disguise herself."

—*From Motifs by E. Scott O'Connor.*

The Pebble Who Has No Toes

The Pebble who has no toes
  Had once as many as we;
When they said, "Some day you may lose them all;"
  He replied, "Fish fiddle de-dee!"
And his Aunt Jebiska made him drink
Lavender water tinged with pink,
For she said, "The World in general knows
There's nothing so good for a Pebble's toes!"

The Pebble who has no toes
  Swam across the Bristol Channel;
But before he set out he wrapped his nose
  In a piece of scarlet flannel.
For his Aunt Jebiska said, "No harm
Can come to his toes if his nose is warm;
And it's perfectly known that a Pebble's toes
Are safe—provided he minds his nose."

The Pebble swam fast and well,
  And when boats or ships came near him
He tinkledy-blinkledy-winkled a bell,
  So that all the world could hear him.
And all the Sailors and Admirals cried,
When they saw him nearing the further side—
He has gone to fish, for his Aunt Jebiska's
Runcible Cat with crimson whiskers.
But before he touched the shore,
  The shore of the Bristol Channel,
A sea-green Porpoise carried away
  His wrapper of scarlet flannel.

And when he came to observe his feet,
Formerly garnished with toes so neat,
His face at once became forlorn
On perceiving that all his toes were gone!

And nobody ever knew
  From that dark day to the present,
Whoso had taken the Pebble's toes,
  In a manner so far from pleasant.
Whether the shrimps or crawfish gray,
Or crafty Mermaids stole them away—
Nobody knows; and nobody knows
How the Pebble was robbed of his twice five toes!

The Pebble who has no toes
  Was placed in a friendly Bark,
And they rowed him back, and carried him up
  To his Aunt Jebiska's Park.
And she made him a feast at his earnest wish
Of eggs and buttercups fried with fish;—
And she said, "It's a fact the whole world knows,
That Pebbles are happier without their toes."

—*Edward Lear.*

His Letter to the Firm

(From *Judge's Magazine of Fun.*)

This letter is alleged to have been received by a bicycle firm in Montreal:

Mister J. T. Jones and companee, Notre Dame Street, Montreai, P. Q.—Dear Sir: I receev de bicykel witch i buy from you alrite, but for why you don't send me no saddel, what is de use of de bicykel when she don't have no saddel, i am loose to me my kustomer sure ting by no having de saddel and dats not very pleasure for me. wat is de matter wit you mister jones and companee, is no my money so good like anodder mans. You lose to me my trade an i am veree anger for dat an now it is to you dat you are a fools and no good mister T. J. Jones and companee I send to you back at wunce your bicykel tomorro for sure bekawse you are such a foolishness peeples. Yours respecfullee, J. P. ST. DENIS.

P. S.—since i rite dis letter i find de saddel in de box. excuse to me.

The Only Way

No unwelcome tasks become any the less unwelcome by putting them off till tomorrow. It is only when they are behind us and done, that we begin to find that there is a sweetness to be tasted afterwards, and that the remembrance of unwelcome duties unhesitatingly done is welcome and pleasant. Accomplished, they are full of blessing and there is a smile on their faces as they leave us. Undone, they stand threatening and disturbing our tranquillity, and hindering our communion with God. If there be lying before you any bit of work from which you shrink, go straight up to it and do it at once. The only way to get rid of it is to do it.—*Alexander MacLaren.*

At the beginning of summer I feel as if I had a wealth of days; am prodigal—a perfect spendthrift! But as summer grows shorter, I choose my delights more carefully. Three more trips to the brook, a day at fernbank, a few farewell visits to the pines, and a day with the cardinals, in consummation of summer's joy. I row slowly, often stopping to make my obeisance to some scarlet worthy, growing tall and brilliant, whose grace and beauty the pond reflects. I wonder they do not die of sheer delight in contemplation of their own loveliness, as did Narcissus of old. But the vanities of life are not for such. To fling their crimson banners from side to side, brightening shady pools and tangles of underbrush and rampant vines near the shore, or trailing their glory far up the meadows, where Nature seems lavishly to heap a thousand beauties,—this is their work, while the choir invisible trills and warbles at matins and vespers.

For Her

I see the woes and wants of men,
  Their bitterness of fate,
Thro' eyes that look on me again
  From heaven's gate!

From heights indeed of her pure bliss,
  I know she pities pain,
And fain would be in world like this—
  Till wrong were slain!

Therefore her work I seek to do,
  Among the poor and sad,
The while her eyes my efforts view,—
  And I am glad!

WILLIAM BRUNTON.

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THE FIELD

"The World is my Country, to do good is my Religion."

Tower Hill Notes

The Editor of UNITY after a five days ride on his good horse Rors through the charming State of Wisconsin arrived at Tower Hill safe and sound on the 30th inst., and the editorial sanctum is once more happily established at West-hope Cottage. Other arrivals and installations at date of writing July 1 are: The assistant editor and family, Mr. and Mrs. Rosenfels and Richard, Miss Bertha Howe, Mrs. Frances Mallory, Mrs. Wm. Ingwersen and family, Miss Helen Eisendrath, Miss Adele Rosenwald, all from Chicago; Rev. Mary Andrews, Kansas City, Miss Fannie M. Babbitt, Ames, Ia., and Mrs. Irma Babbitt, New York City, Miss Helen Richards, Allendale, Ills.

What's in a Name?

A recent writer in *The Recorder*, discussing the name which might appropriately be given the united forces of the Congregationalists, Methodist, Protestants and United Brethren, suggests, seemingly with regret, that the name Christian has already been appropriated, and is, therefore, not available. It is the honest conviction of this writer that this is a very grave mistake.

There are two religious bodies in this country known as Christian. The larger of the two is also known as Disciples, and is popularly called Campbellites, after their founder, Alexander Campbell. It seems to be a matter of dispute by which name they ought to be called. The Christian Standard, of Cincinnati, one of their organs, speaking on this subject, has uttered substantially the following: These congregations have "adopted" no name, but have inherited all the names that belong to churches of Christ and individual Christians as found in the New Testament. Individually they are known as Christians or Disciples of Christ. As congregations they are churches of Christ, churches of God, churches of the saints, etc. They have not adopted names, but wear the names that belong to the Lord's people. Locally, sometimes one name and sometimes another seems to be made the most prominent. In the middle west and southwest and south the churches are usually designated as the Christian Church. In some parts of the northeast they are known as the Disciples of Christ, etc. It seems to be a growing practice, however, to designate the churches as Churches of Christ, and the individuals as Disciples or Christians. They do not wear the names referred to in any denominational sense, they seek to be just such churches as are shown in the New Testament, and just such followers of Christ as is authorized by the gospel teaching.

From the foregoing, which may be vouched for as good Campbellite doctrine, it is plain enough that the name Christian has not been appropriated in a denominational sense by the followers of Alexander Campbell. The Standard says they "have inherited all the names that belong to churches of Christ and individual Christians as found in the New Testament." But the Standard does not assert that the churches and Christians referred to are the sole heirs of the New Testament names, and would find it very hard to exclude other claimants to the inheritance. The Standard further says that "they seek to be just such churches as are shown in the New Testament and just such followers of Christ as is authorized by the gospel teaching." There are other churches and Christians who are striving for the same thing, and it will hardly be allowed that the Campbellites possess a monopoly of gospel teaching, or that their churches alone have the New Testament plan. Their own testimony, therefore, shows that the Disciples of Christ, or Christians, or Campbellites have not exclusively appropriated the name Christian. It is still in order for others to wear it, both as individuals and as denominations. Accordingly we find another denomination wearing the name Christian. In 1794 Rev. James O'Kelly and a number of other ministers and lay members, withdrew from the Methodist Episcopal Church, in Virginia, and decided thenceforth to be known only as Christians. In the course of time other secessions from the Baptists in New England, and from the Presbyterians in the west made a similar choice of name, and the three uniting have grown to be a numerous and respectable body which is known today as Christians, or the Christian Church. It is sometimes called Christian connection,

GUARANTEE

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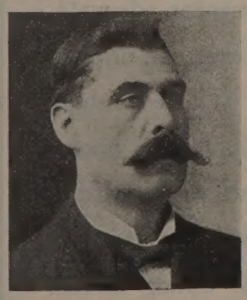

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